

On God, universe, Maya, and the two bodies

The Universe = Infinite subtle & gross Imagination of the Infinite  
Intelegence = Shadow of the Infinite Self. The universe is the shadow of the Infinite Self (i.e. God). As the Self is Infinite, His shadow in original fine form is most finite and in subtle & gross form is Infinite. That which makes the shadow (which is non-existent being most finite and so not real) appear as real & infinite is the falseness of the thinking. This falseness is Maya. Maya is illusion of the Infinite Intelegence, and is due to the falseness of the thinking; and this falseness is due to the senskars. This Maya (which makes the Infinite Self to realize His most finite shadow as Infinite) is false, as its source is falseness. This Maya (which makes the Infinite Self to realize His shadow, which is mere imagination, as real) is nil (not existing) in the ordinary sound sleep or in the Sadguru awake state.

(Ordinary sound sleep = the unconscious, unthinking state; and the Sadguru awake state = the Superconscious, real thinking state)

{ It is Senskars that create the false thinking, and the false thinking that creates the Maya. So Maya is corresponding to the false thinking; when the false thinking is most finite, Maya is most finite too; and when the false thinking is Infinite Maya is Infinite too; but in sound sleep & the Sadguru awake state, the false thinking does not exist, & so Maya does not exist } This Maya is most finite in the atom form; finite in the other forms and Infinite in the Human form; and nil in the Sadguru form. So in the human form the Self,

His shadow (Subtle & gross)<sup>(29)</sup> and His Maya are all āśa (Infinite), and His two bodies (Subtle & gross) most perfect. { in the other forms, the Self and His subtle & gross shadow are Infinite but the Maya is finite owing to the finite (false) thinking and the two bodies (Subtle & gross) imperfect, and so the Self and the Infinite shadow too seem to exist as finite in these forms other than human }.

The Infinite Self when He sees, feels, experiences His (Subtle & gross) shadow (i.e. the universe) He is in Maya (i.e. bound by Maya, owing to the binding of senskars, which make it think falsely). When the infinite Self in full consciousness (i.e. the infinite Intelligence in full infinite thinking state) looks not at, feels not, experiences not, His shadow, but looks at, feels, understands, experiences and realizes, Himself, it is self realization. The shadow (i.e. the universe = Imagination) is in three states, (1) Fine (2) Subtle (3) gross. When the infinite Self in full consciousness (because when conscious He naturally does not see, experience, feel, understand or realize either the shadow or Himself) does not see the shadow (i.e. Subtle or gross shadow; being fine shadow being formless can not be seen; In sound sleep or in Sadguru awake state, the shadow is in fine state) He sees Himself. { because if the soul does not experience the gross universe, and experiences the subtle universe. He is still experiencing the universe i.e. shadow (i.e. still thinking imagination through higher & highest Imagination) but astral universe Be if He (crossing the two gross & subtle, material & spiritual universes) in full consciousness (i.e. in yamar awake state) does not take the experience of the gross or subtle universe, He sees Himself (which is Alaya āśa). { The Alaya i.e. three āśa are the fine, subtle & the gross āśa; (the fine āśa being most finite and formless can never be seen, felt, expe-

experienced or realized by the Infinite Self; and it exists in the sound sleep or in the Sadguru awake state. So when the shadow is not seen the Self can see (Itself) Himself. Now in sound sleep the shadow being in fine state is not seen; but the Self being unconscious can not see Himself; In the Sadguru awake state the shadow being in fine state is not seen and the Self being infinitely conscious sees Himself].

So the three universes the gross (material), the subtle (astral, spiritual) and the fine (the unknown) are the three states of the

Infinite Intelligence's Imagination i.e. the three states of unreality, illusion, shadow; The infinite Intelligence in its unthinking

(sound sleep) state has the fine imagination in it. Its thinking produces this fine imagination into infinite subtle & gross form, i.e.

produces the really not existing universe in illusionary false maya existence. When the Self experiences any of the two universes (Subtle & gross), He is still in Maya, still imagining, still dreaming.

When He (crossing (the experience of) the two universes) & experiencing the beyond Himself) experiences (thinks) Himself, He is really awake (having escaped Maya, and not imaging). Ordinary

beings experience the gross universe in the awake state; Yogis experience the subtle universe (i.e. the astral universe, where the spirits, heaven, paradise etc exist) in full consciousness in the

awake state (and not in the dream state as ordinary beings); And

Sadgurus experience the state of nothingness (which the ordinary beings do in the sound sleep) in full consciousness in awake state i.e. They experience Self which is everythingness. They experience the beyond Self, which is beyond these universes. So the real goal is to realize Self. Although the experience of the subtle (spiritual, astral) universe in the awake state is extra-ordinary, yet it is after all shadow experiencing, imaging, and not real experience of reality.

The Infinite Self in the sound sleep state.

neither sees (experiences or feels) Himself nor His shadow (i.e. has the fine Imagination, which can not be realized, and so is in the unknown, unrealized, unfathomable Maya). In the ordinary awake state sees (experiences or feels) His shadow and not Himself. In the Sadguru awake state (mind conscious & yet stopped)-sees (experiences or feels) Himself and not His shadow (i.e. universe). In the conscious (thinking) state it is impossible for the Infinite Self (i.e. Infinite Intelligence) to be without the (subtle & gross) shadow, but possible not to be conscious of it, possible not to see, feel, experience or realize it. Forgetting the shadow completely means escaping Maya and realizing Self. In the conscious state the Soul cannot escape the shadow, but can escape Maya. (cannot be without universe, but can be without experiencing it; cannot be without the imagination, but can be without thinking it.)

### Human Case

So the shadow as it is realized is in two infinite forms, the subtle & gross; now as there are these two subtle & gross universes, so there are two bodies for the soul (which now acts as false mind through these two bodies) the *zen* & *zya* *rik*.

Through the *zen* *rik* the infinite (false) self { (false because, in the real Self state, the Self does not experience any of the universes) (i.e. the infinite false mind, the infinite false I) } sees, feels, experiences the *zen* universe; & through the *zya* *rik* experiences the *zya* universe (Subtle body) Through the subtle eyes, sees the subtle universe. Through the subtle ears, hears the subtle universe. Through the subtle nose, smells the subtle universe. etc. (*uz̄s̄ ur v̄iū s̄r, zic̄s̄ ur v̄iā*) i.e. through the subtle *s̄rūps* (of the subtle body) experiences the subtle *obj̄cts* (objects) (of the subtle universe) (gross body) Through the gross eyes, sees the gross universe. Through the gross ears, hears the gross universe.

Through the gross nose, smells the gross universe. i.e. Through the gross īśwars (of the gross body) experiences the gross objects (objects of the gross universe) { Through the 5 īśwars of the subtle body - He takes the experience of the subtle universe; and through the 5 īśwars (and nine ērāms) of the gross body He takes the experience of the gross universe; i.e. through these 5 īśwars (& nine doors) of the gross body He (Self) takes the Guṇāv (experience) of the gross objects of the gross universe. When He (i.e. self) gives up taking the Guṇāv of the gross objects (of the gross universe) in the awake state, He can take the experience of the subtle objects (subtle universe) through the īśwars of the subtle body; and when he gives up taking the Guṇāv of the subtle objects even in the awake state, He takes the Guṇāv (experience) of Himself - which is real & Infinite (Self Guṇāv is experience :- Infinite virtue, unfathomable bliss, indivisible existence, Asur tīvṛī (or ect etc). } }

The infinite Self when in the awake state does not see, feel, experience (i.e. does not take the Guṇāv of the gross objects of the gross universe through the gross īśwars of the 2ya 2rūp) hear, smell ect. the gross universe, but sees, feels, experiences hears smells etc the subtle universe { (i.e. takes the Guṇāv of the subtle objects through the subtle body in full conscious, thinking awake state; i.e. hears the subtle universe through the subtle ears, sees the subtle universe through the subtle eyes, Smells the subtle universe through the subtle nose) } He is in the 32m (nig32rūp i.e. divine dream) state.

? (This is the guna of Yogis, of those who take 22 in the planes, of those who experience the manjils, of those whose minds are travelling in the spiritual, astral world, in 32 māra) 32m māra is also dreaming (imaging) but Divine dream (higher Super imagination) The māras, paradise etc. are in the subtle universe (i.e. astral, mental world) { Material world = gross imagination

Mental world = Subtle Imagination.

Unknown world = Fine Imagination.

The Self has three shadows (i.e. three universes, three imagination states) (1) Fine (2) Subtle (3) gross. The fine shadow (i.e. formless original most finite Imagination) exists in the Self in its unconscious, unthinking, sound sleep state. (so can not be realized by Self)

This same fine shadow (i.e. fine Imagination) is manifested in Subtle & gross form as infinite when there is consciousness, thinking (awake state) in the Infinite Intelligence } in the Self (and so can be realized by Self). So the two universes (Subtle & gross) and Itself, can be realized by Self (through the false & real thoughts) but not the fine (shadow) universe which exists when there is no thinking (sound sleep).

The Infinite Self (Intelligence) in the sound sleep state realizes nothing (fine shadow). In the dream state realizes the subtle universe (Subtle shadow); In the awake state realizes the gross universe (gross shadow). When in the awake state, He (Self) realizes the gross universe, He is ordinary human being; When in the awake state, He realizes the subtle universe, He is Yogi; and when in the awake state, He realizes neither of the universes, but realizes Self, He is Mahapurnah. (In the awake or thinking state, the fine imagination does not exist and then either the subtle or gross (imagination) universe is realized or Self is realized).

When there is no thinking in the Infinite Intelligence (i.e. no consciousness), the infinite imagination exists in its fine state. When the thinking begins, the fine most finite imagination comes out (is produced, created, manifested) in infinite Subtle & gross forms. In the realization of the Subtle or gross universe or in the realization of Self, thinking is there. But the fine Imagination is in the unthinking (unconscious sound sleep).

State and so cannot be realized (Thought, Known) Fine Imagination = original, formless, most finite imagination;

The Subtle & gross bodies of the (fine) thinking means the Subtle & gross thinkings; and the Subtle & gross bodies of the (fine) Imagination, as Subtle & gross Imagination. The Subtle & gross bodies of the human form are the Subtle & gross Infinite thinkings. As thinking in its fine original state is subtle & elusive so Imagination in its original fine state is most finite & elusive.

The bodies (subtle, forms) of the Infinite thinking are the *zhen* & *zya* *zhen* of the human form. and the bodies of the finite thinking (the same Infinite thinking but finite owing to the finite imperfect mediums) are the *zhen* & *zya* *zhen* of the other forms (from stone to monkey) The Infinite *zhen* Thinking (in the human case) thinks (i.e. realizes) the Infinite *zhen* Imagination; and the Infinite *zya* thinking (in the human case) thinks (i.e. realizes) the Infinite *zya* imagination. } The Infinite Mind (Self) (in the human case) whether experiencing the gross universe or experiencing the Subtle universe { in the awake state (i.e. in the *zhu* state) even } is in the false mind state, the false Infinite Self state, the false Infinite I state; Only when it experiences, sees, feels, realizes, knows thinks or understands itself is it in the Infinite real mind state, the Infinite real Self state, the Infinite real I state. So the experiencing, seeing, feeling, knowing or understanding of the planes, the travelling of the Infinite (false) Mind in the Astral (Spiritual, Subtle) universe, the hearing, seeing, smelling etc the Subtle universe in short the *zhu* state is the state of the Infinite Self realizing His subtle shadow (His subtle Imagination). But when the Infinite Self is fully conscious (fully thinking, fully awake, in *ya mo*) and yet does not see, hear, feel, smell or experience the Subtle or gross universe (i.e. is in full consciousness yet neither takes the burden of

{ of the <sup>2</sup>ya <sub>2</sub>ya & through the <sup>2</sup>ya <sub>2</sub>ya's, not the <sup>2</sup>ya's of the <sup>2</sup>ya  
2ya's, through the <sup>2</sup>ya's) He has realized (known, understood,  
felt, experienced, realized) - Self.

{ i.e. When the Infinite Intelligence in full thinking state (i.e. in the Infinite Mind state, in the Infinite I state) does not think (i.e. experiences) the subtle or gross infinite Imagination (universe) through the subtle & gross bodies (The <sup>2</sup>ya & <sup>2</sup>ya 2ya's of the human) It has thought (realized) itself. In the human case, the subtle & gross bodies are most developed, most perfect.

{ In the case of ordinary beings, in the awake state, the subtle & gross bodies are linked, united, tied, made one as it were; i.e. in the ordinary awake state (in the state of the infinite false I taking the experience of the gross universe) the Infinite Self experiences the <sup>2</sup>ya universe through the subtle & gross bodies (both linked and united as the gross body); i.e. in the same & one time sees the gross universe through the subtle & gross (both now joint) eyes as one; smells the gross objects through the subtle & gross joint noses; hears the gross <sup>2</sup>ya's through the subtle & gross ears joint as gross.

{ The mind has two bodies, subtle & gross.

When the mind experiences the gross universe, it does through the gross body, and when experiencing the subtle universe, does through the subtle body. When experiencing the subtle universe, the mind does not use the gross <sup>2</sup>ya's of the gross body; but when experiencing the gross universe through the gross body, the subtle <sup>2</sup>ya's are indirectly used but through the gross <sup>2</sup>ya's.

The mind's thought to be voiced grossly, has to be voiced through the subtle <sup>2</sup>ya (tongue) then through the gross; and when the mind has to hear a gross voice, it is to be heard through the gross <sup>2</sup>ya (ear) via the subtle <sup>2</sup>ya; i.e. the voice comes from the mind to the subtle tongue which gives it out through the gross tongue; and the gross ear receives the voice and takes it to the subtle ear which gives it to the

Mind; Thus the subtle & gross tongues, the subtle & gross ears, in short the subtle & gross organs are made one in the ordinary awake state; and in the ordinary dream state the mind experiences the subtle universe through the subtle organs only; And in the ordinary sound sleep state the mind does not use either the subtle or the gross organs and so does not experience either the subtle or the gross universe. In the ordinary dream state the gross body is entirely let aside, forgotten and the subtle body alone used; in the ordinary awake state the subtle body is united to the gross body and made one with it; i.e. in the ordinary awake state the subtle body is not used for experiencing the subtle objects but is used for experiencing the gross universe <sup>in</sup> complete union with the gross body; In the Yogi state the mind in the awake state takes the experience of the subtle universe through the subtle body, letting aside the gross body and the experience of the gross universe (as in the ordinary dream state). In the yogi na (which is also termed as Sadguru state, Nirvikalpa Samadhi state, etc. state) state the mind in the awake state lets aside both the bodies and takes the experience of none of the two universes (which happens in the ordinary sound sleep state); And in the Sadguru state (yogi's state, yogi's sunked state, yogi's dual state) the mind takes the experience of the gross universe through the gross body, and of the subtle universe through the subtle body in the awake state in full consciousness, each separately and at one & the same time (This is for circle & world duty; This experiencing of the subtle & gross universe means, not for Guru but for working for the salvation of others, through These bodies and through These universes;) and letting aside both the bodies and experiencing Self in the awake state.

In the yogi na or circle member state the mind in the awake state takes the experience of the gross universe through the gross body; or

of the subtle universe through the subtle body, but one at a time, and not at the same time as Sadguru, in the awake state; and letting aside both the bodies taking the experience of Self.

The difference between the Circle Member & Yogi is that the former is endowed with (world) duty of salvation; and the difference between a Yogi & Yogi is that the former though taking the subtle experience (of the planes) in the awake state, does not take the experience of Self which the Yogi, Circle member & the Sadguru does in the awake state. In Self experience (i.e. when Self is realized, in Nada & the dream state) none of the two bodies exist for the mind; The mind only exists Infinitely and that too thinking infinitely, infinitely conscious.

So the infinite false mind through the subtle & gross infinite thinking (both united and as one) thinks the gross infinite imagination; i.e. the infinite false I through the most perfect *agni* & *ayogi* *avruta* (both now linked as one) realizes the gross material universe. What happens in the (ordinary) dream state, (i.e. leaving aside the gross body and so not experiencing through its eyes the gross objects of the gross universe; but experiencing the subtle universe through the subtle body.) of ordinary human beings, happens in the awake state in the case of Yogis. What happens in the sound sleep state (i.e. leaving aside both the subtle & gross bodies and so not experiencing the gross or subtle objects i.e. not realizing any of the universe) in the case of ordinary human beings, happens in the awake state in the case of Sadguru, Yogi, Circle member & etc.

### Ordinary Case

In awake state :- Experience of the gross universe.

In dream state :- Experience of the subtle universe.

In sound sleep state :- Experience of none of the two universes, not of Self.

### Extra-ordinary case

In awake state :- Experience of the gross universe.

In Awake state :- Experience of the subtle universe.

In awake state :- Experience of none of the two universes, but experience of Self.

In the ordinary awake state (extraordinary awake state means that of Yogi, Yogi<sup>2</sup>, etc & Sadguru) The Infinite Self does not experience the Subtle universe through the Subtle body, unlinked, united, separately and unlinked from the gross body (as in the ordinary dream state); only in the ordinary dream state (or Yogi, Yogi<sup>2</sup> & Sadguru state) the two bodies are unlinked (one let aside & forgotten or both used, separate) and experiences the Subtle universe (the Subtle body of its imagination) through the Subtle body (the Subtle body of its thinking), the gross body (of the Infinite Mind in the human form) being kept aside.

In the Ordinary case :-

The Infinite Self in the awake state experiences the gross universe only (it cannot experience the subtle universe or itself).

In the Extra Ordinary case :-

The Infinite Self in the awake state, experiences the gross universe, or the subtle universe or itself, one at a time; i.e. in full consciousness, in full thinking state, in complete awake & Yogi state; the awake, dream, & sound sleep states of the ordinary cases.

In the ordinary case :- In the awake state the two bodies are united.

In the Yogi case :- In the awake state the two bodies are un-linked, separate (this is the case also in the ordinary dream state or in the Sadguru & Yogi<sup>2</sup> state)

In the Sadguru & Yogi<sup>2</sup> case :- In the awake state both the bodies are kept aside as if not existing (which also happens in the ordinary sound sleep state but not in the ordinary awake or dream state or Yogi state) In the case of yogis & Yogi<sup>2</sup>s, the two bodies are unlinked in the awake state (the gross forgotten and kept aside and the subtle used; and in the Sadguru & Yogi<sup>2</sup> case both the bodies used separately and at the same time, subtle body for the subtle universe, and the gross body for the gross universe). So in the awake state also his subtle body (2nd rule)

is experiencing the subtle universe i.e. in the awake state he is dreaming, and this is Divine dream (The mind experiencing the subtle universe sub consciously is in the ordinary dream state; and the mind experiencing the subtle universe full consciously is in the Divine dream state).

He who in the awake state experiences the dream and i.e. journeys in the spiritual = astral = mental = subtle universe (i.e. experiences the planes, experiences paradise, the land of spirits etc) is in the gṛahu state.

The dream in the awake state is gṛahu state (yogi)

The sound sleep state in the awake state is vrogma (Sadguru)  
(malayogizin)

### When Awake :-

1) When the Infinite Self experiences the subtle universe (planes, the different universes, mani etc) (through the subtle body) He is in the gṛahu state.

2) When the Infinite Self experiences the gross universe (through the gross body) He is in the ordinary (vivek(a)) state.

3) When the Infinite Self experiences neither the subtle nor gross universe, but experiences Self He is in the vrogma state.

Subtle mīj śūnī gross gī ēmīj rī mīdī; Self mīj śūnī gross, subtle vīGī ēmīj rī mīdī. { The fine becoming subtle & the subtle becoming gross and vice - versa. }

When the subtle universe is being experienced through the subtle form, the gross form is let aside, forgotten, and the experiencing of the gross universe stops. (Ordinary dream state or Yogi state).

When the gross universe is being experienced through the gross form the subtle form is let aside, forgotten and the experience of the subtle universe is not there (ordinary awake state). When neither of the two universes is experienced nor Self experienced or when Self is experienced (when neither of the two universes is experienced).

both the subtle & gross bodies are let aside, forgotten, given up and no subtle or gross experience achieved. (Ordinary sound sleep or Sadguru awake state)

The Infinite I when experiencing the gross universe can not experience the subtle universe; and when experiencing the subtle universe cannot experience the gross universe; and when experiencing none of the two universes not Self, or experiencing nothing but Self, cannot experience any of the subtle or the gross universe.

This is regarding both the ordinary or the extra-ordinary cases of the Infinite I. When experiencing the One It can not experience the other. (The experiencing of the subtle & gross at a time is possible only in the Sadguru case).

#### Ordinary:-

- (a) In dream, It experiences the subtle universe and not the gross universe
- (b) In awake state, It experiences the gross universe and not the subtle universe.
- (c) In sound sleep state, It experiences nothing, none of the two universes not Self.

#### Extra-ordinary:-

- (a) In awake state, It experiences the subtle universe and not the gross universe (only except Sadguru) (Yogi & yogini)
- (b) In awake state It experiences the gross universes and not the subtle universe (only except Sadguru) (Yogis & yoginis.)
- (c) In awake state It experiences Self, & none of the two universes (yogi & yogini, and Sadguru state.)

#### In the case of human beings.

The subtle universe = The subtle body of the Imagination of the Infinite Intelegence. The gross universe = The gross body of the Imagination of the Infinite Intelegence. The subtle body (वृत्तिरूप) = The subtle body of the thinking of the Infinite Intelegence. The gross body (वृत्तिरूप) = The gross body of the thinking of the Infinite Intelegence.

The subtle universe (वृत्तिरूप) = वृत्ति वृत्ति has (7 planes, 7 bands,

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7 suvarna etc) divisions and subdivisions. In each division there is a different manifestation. In one of the lower subdivisions of the 7 suvarna is the world of spirits; in another low subdivision there is paradise etc. { (suvarna vishni (i.e. 7 suvarna & not planes) vishnu tejas, vishnu zodiac, vishnu gand etc) }.

In the ordinary dream state the Infinite false mind (i.e. through its subtle body i.e. spiritual body) takes the experience of the lowest suvarna of the subtle universe. In the Divine dream state the yogis take the experience of the higher suvarnas and higher planes of the subtle universe in the awake state in Yama. (In the subtle universe, there are the 7 planes & 7 suvarna separately; 7 planes means the 7 nishtha and the 7 dharma; and the 7 suvarnas mean the 7 margas; the 7<sup>th</sup> suvarna and the 7<sup>th</sup> plane coincide).

One who takes the experience of the 4<sup>th</sup> & 5<sup>th</sup> plane is a Yogi (a<sub>2</sub>a); one who takes the experience of the highest plane (i.e. sixth) is a perfect Yogi (z<sub>1</sub>a, a<sub>2</sub>a); One who takes the experience of any of the three planes is z<sub>2</sub>a; But the Infinite minds experiencing of the planes, suvarnas of the subtle universe means, It is still imagining though imagining subtly; So the planes & suvarnas experience is also nothing but Imagination, mere; so vishnu, vishnu vishni, vishnu zodiac, the manzils etc all do not really exist but only mere, Imagination). The gross universe is the gross mere and the subtle universe the subtle mere of the mind.

One who having crossed the sixth planes and entered the 7<sup>th</sup>, realizes self, i.e. has gained awake i.e. become realized. (And here neither the gross nor the subtle mere of the mind exists; only the Infinite mind exists).

#### Series IV

It is out of the Infinite Intelligence thinking that Imagination is produced i.e. It is out of thinking that Imagination (which was in its original form most finite & gross state in the Infinite Intelligence when it was not not thinking) is manifested in the subtle & gross form, (thus the

creation of the subtle and gross universe is through thinking, consciousness, movement, vibration). So the subtle & gross universes are created by (i.e. the productions of) the Infinite Thinking & the Infinite Imagination i.e. created by the Infinite Mind (i.e. Infinite I) The Infinite Intelligence when thinks (i.e. produces the Imagination) It is in the Infinite Atma mind state, and in that state It has created (thought) the subtle and gross universes (i.e. the subtle & gross Imagination). So the Infinite Intelligence in the Infinite mind state is, <sup>in</sup> the Creator state. When it is in the Infinite real I state, no production of Imagination i.e. no creation of the universe. Thus the Infinite Intelligence in its unthinking state or in its real Infinite Thinking state (i.e. Infinite real mind, real I state) does not create (or realize) the universe; in its Infinite Thinking state It creates the universe, and in its false Thinking (false I) state It realizes the universe. The Infinite Intelligence in the real I Infinite state is Sadguru; and in the false I Infinite state is human, and in the Infinite I state is Brahma (Vishnu, Mahesh). The Infinite Atma mind created the subtle & gross universe, but the Infinite I in its Atma state cannot realize or take the experience of the subtle universe i.e. the subtle & gross universe which It has created. It (the Infinite mind) must also have a subtle & gross Infinite body [ { (Infinite body i.e. perfect body, suitable for Its Infinity i.e. so suitable as to make It realize the whole ( any subtle object of the subtle universe and any gross object of the gross universe) of the subtle & gross universe through that subtle & gross body) } ] [ { and this perfect, and highest suitable body for the Infinite I is the human body through which It can realize Its Infinite subtle & gross Imagination } ] to take fully, perfectly, infinitely the experience of the subtle & gross objects of the subtle & gross universe which It (Infinite mind) has created. The Infinite Intelligence in the Atma Infinite mind state created (produces) the subtle & gross universe; and this Atma Infinite Mind

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(to realize subtle & gross universe) becomes most finite subtle & gross mind (stone form) and gradually advances till it becomes the Infinite subtle & gross mind (human form). And so the process (विद्वान् एते विश्वा) begins of the formless, bodyless Infinite mind to take the subtle & gross bodies for the experiencing of the universe. And this process from the stone form to the human form is for the Infinite Mind (i.e. Infinite I) to realize the Infinite subtle & gross Imagination (i.e. the subtle & gross universe).

To realize the subtle Infinite universe the subtle Infinite mind (i.e. Thinking) takes form i.e. becomes subtle; but it becomes Infinite subtle in the human form. From the stone form to the human form, through all the advancing forms, the Infinite I (i.e. the Infinite mind) realizes the Infinite universe (subtle & gross) which it has created in finite & less finite attitude. (i.e. the Infinite mind realizes (thinks) the Infinite subtle & gross Imagination which the Infinite Intelligence has thought.) i.e. the Infinite mind thinks the Infinite subtle & gross Imagination in less & less finite attitude in the advancing forms and most finitely in the atom i.e. stone form and infinitely in the human form. And through the subtle & gross bodies of the human form it realizes infinitely the subtle & gross universe. So the Infinite I is the (thinker) creator of the subtle & gross universe (of the subtle & gross Imagination) when without the रूप & व्याख्या; and full realized [ (also thinking); thinking we have taken in both <sup>S</sup>sences, creating & realizing. i.e. we have taken as, (a) creating the universe ]  
(b) realizing the universe ]

As thinking the Imagination; but in (a) the thinking is used as thinking the Imagination in (b) as thinking the Infinite subtle & gross universe.

The subtle & gross universe when with the perfect (of the human) रूप & व्याख्या (In the other more even forms as of animals. It

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realizes the universe finitely, & not infinitely, not perfectly).

The expression :-

"Thinking Imagination", used in both the cases.

when It creates the universe  
& when It realizes the universe.

The Infinite Mind is the creator of the universe and the subtle & gross mind (the false I) the realizer of the universe.

The Infinite mind when thinking (creating) Imagination infinitely but grossly. It is producing the Infinite Imagination (the thinking is subtle & infinite so creation).

The Infinite mind when thinking (realizing) Imagination infinitely (in the human case) but (grossly) subtly & grossly. It is realizing the Infinite Imagination (the thinking here is infinite but subtle i.e. i.e. Subtle Infinite thinking & gross Infinite thinking). (In the animal forms the thinking is finite & subtle) i.e. In creating and producing. The Infinite mind is thinking the fine most finite bodyless Imagination in subtle & gross Infinite form. The Infinite I is thinking the subtle & gross Imagination through Its subtle & gross (Thinking) bodies (Subtle & gross bodies = subtle & gross thinkings) — So the same Infinite mind (i.e. I) subtly & grossly (i.e. through Its subtle & gross bodies) thinks (realizes) the Imagination which It has thought (created) finely grossly.

### Series V

Light = (खण्ड) = Intelligence = Knowledge (ज्ञान) = Everything =  
= Infinite (विद्या) = Permatma.

Darkness (शून्य) = Imagination = Ignorance (अज्ञान) = Nothing =  
= Most finite (मृत) = Universe

In sound sleep, light (Intelligence, knowledge, Everything, Infinite i.e. the Permatma, the soul) prevails as light but does not see it, and

and so it remains (fine) darkness (& indirectly as (fine) darkness, as it were). Intelegence prevails as Intelegence but does not think it, and so remains in (fine) imagination (& indirectly as (fine) imagination as it were). Knowledge prevails as knowledge but does not know it, and so it remains in (fine) ignorance (& indirectly as (fine) ignorance, as it were); Everything prevails as everything but does not feel it, and so it remains in (fine) nothing (& indirectly as (fine) nothing, as it were). Infinite prevails as Infinite but does not experience it, and so remains in (fine) most finite (& indirectly as (fine) most finite, as it were); Permatma, (the soul), remains as Permatma but does not realize Him and so remains in (fine) universe (& indirectly as (fine) universe, as it were). In (ordinary) awake state, light prevails as (subtle & gross) darkness (to light) {i.e. light is experienced as darkness by light (subtle & gross darkness means unnatural light)} - Intelegence prevails as (subtle & gross) imagination (to Intelegence) {i.e. Intelegence is experienced as imagination by Intelegence} . Knowledge prevails as (subtle & gross) ignorance (by knowledge) {i.e. knowledge is experienced as ignorance by knowledge}. Everything prevails as (subtle & gross) nothing (to everything) {i.e. everything is experienced as nothing by everything}. Infinite prevails as (subtle & gross) most finite (to Infinite) {i.e. Infinite is experienced as most finite by Infinite}. The Permatma, the soul, prevails as (subtle & gross) universe (to Permatma, to the soul) {i.e. Permatma is experienced as universe by Permatma}. In Sadguru state Light prevails as Light and sees it. Intelegence prevails as Intelegence and thinks it. Knowledge prevails as knowledge and knows it. Everything prevails as everything and feels it. Infinite prevails as Infinite and experiences it. Permatma, (soul) prevails as Permatma, (soul), and realizes it.

In the ordinary awake state i.e. in the case of ordinary human beings :-

Light (soul) sees darkness (universe) as light i.e. Itself (darkness realized as light is unnatural, unreal, false light); Intelegence (soul) thinks Imagination (universe) as Intelegence i.e. Itself. Knowledge (soul) knows ignorance (universe) as knowledge i.e. Itself. Everything (soul) feels nothing (universe) as everything i.e. Itself. Infinite (soul) experiences most finite (universe) as Infinite i.e. Itself. Permatma (soul) realizes His shadow (universe) as Permatma i.e. Himself; In short, in the ordinary awake state:-

- (1) Light is experienced as darkness & darkness as light, by light
- (2) Intelegence is experienced as Imagination and Imagination as Intelegence by Intelegence.
- (3) Knowledge is experienced as ignorance, and ignorance as knowledge, by knowledge.
- (4) Everything is experienced as nothing, and nothing as everything by everything.
- (5) Infinite is experienced as most finite and most finite as infinite, by infinite.
- (6) Permatma is experienced as universe, & universe as Permatma, by Permatma. i.e. In the ordinary awake state, the unlimited soul (vivek) (which is Light, Intelegence, knowledge, everything, infinite, Permatma) experiences itself as the body, (as the universe) as limited (vivek) i.e. as darkness, imagination, ignorance, nothing, most finite, universe).

The universe is nothing but the darkness residing in light, nothing but the imagination residing in Intelegence; nothing but the ignorance residing in knowledge; nothing but the nothing residing in everything; nothing but the most finite residing in Infinite; nothing but the shadow residing in Permatma; and it (i.e. the universe) being most finite resides as a drop in the ocean (Permatma); i.e. the darkness (universe) originally resides in the atom (drop) of Light (ocean i.e. Permatma); the imagination (universe) originally resides in

in the atom (drop) of Intelegence (ocean i.e. Permatma); the ignorance (universe) originally resides in the atom (drop) of knowledge (ocean i.e. Permatma). Nothing (universe) originally resides in the atom (drop) of everything (ocean i.e. Permatma). Most finite (universe) originally resides in the atom (drop) of Infinite (ocean i.e. Permatma):

In short, the universe exist as the most finite point in Permatma.

⑩ i.e. In the ocean of Light, darkness (universe) exists as one drop (point, viz., vivid & real); In the ocean of Intelegence Imagination (universe) exists as one drop; In the Ocean of Knowledge, ignorance exists as one drop.

⑪ In the Ocean of everything, nothing exists as one drop. In the Ocean of Infinite, most finite exists as one drop. In the Ocean of Permatma, universe exists as one drop

9 Out of this fine object unseen, unthought, unknown, unfelt, unexperienced & unrealized, <sup>(1)</sup> darkness, <sup>(2)</sup> imagination, <sup>(3)</sup> ignorance, <sup>(4)</sup> nothing,

⑫ <sup>(5)</sup> most finite, <sup>(6)</sup> universe is produced (i.e. created) the whole (subtle & gross) universe { i.e. heavens, planes, planets, suns, moons, stars, worlds }; i.e. the whole subtle & gross universe which is experienced as light as Intelegence, as knowledge, as everything, as Infinite, as Permatma, is nothing but the outcome of the fine object, most finite universe i.e. of the fine object, darkness, imagination, ignorance, nothing, which is originally & really most finite (as a point, as atom of the Infinite soul).

In the sound sleep state the universe exists as unseen (fine) darkness (point), as unthought (fine) imagination (point), as unknown (fine) ignorance (point), as unfelt (fine) nothing (point), as unexperienced (fine) most finite (point), as unrealized (fine) universe (point). In the awake state, the universe exists as light { the original darkness becomes the false light, unreal light, (i.e. the original fine drop becomes the false ocean. The original imagination becomes the i.e. unreal-Intelegence (& the original Infinite thinking, the Subtle & gross most finite thinking) The original nothing becomes the false unreal everything. The original most finite becomes

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⑬ the false unreal everything. The original most finite becomes

The false unreal imaginary Infinite } as Intelligence, as knowledge, as everything, as infinite;

In the Sadguru state the universe exists as seen darkness, as thought imagination, as known ignorance, as felt nothing, as experienced most finite.

⑦ In the ordinary awake state, the soul experiences the fine universe (which is darkness, imagination, ignorance, nothing, most finite drop) as soul (i.e. as Light, Intelligence, Knowledge, everything, Infinite, Ocean), and Itself as fine universe (i.e. darkness, imagination, ignorance, nothing, most finite, drop);

And in the Sadguru state the soul experiences the universe as darkness, imagination, ignorance, nothing, most finite, drop; And Itself as Light, Intelligence, Knowledge, everything, Infinite, Ocean.

In the sound sleep state the soul experiences nothing of Itself or of the universe. So really seeing the universe is nothing but the subtle & gross X-vibr or shadow of the Permatma, of the soul produced from the most finite point (Y-vib) in It; nothing but the X-vibr or shadow of the Light produced from the most finite darkness point in It; nothing but the X-vibr of the Intelligence produced from the vib point of imagination existing in the Intelligence; nothing but the shadow of the knowledge produced from the most finite point of ignorance existing in It; nothing but the shadow of Everything, Infinite, produced from the vib point of the nothing, most finite existing in the Everything, Infinite. When there is no movement, vibration, thinking in the Ocean, Light, Intelligence, knowledge, Everything, Infinite, Permatma, the universe exists in It as drops, darkness, imagination, ignorance, nothing, most finite. When there is movement, consciousness, vibration, thinking, the universe exists as Ocean, light, Intelligence, knowledge, everything, Infinite (ordinary human case) { real speaking the universe is one, imagination, nothing. } The suns, moons, stars, planets, worlds (gross, material, external universe) and heavens, planes, etc (the Subtle, spiritual

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Internal universe) in short the universe is nothing but the outcome, expansion, & manifestation of the most finite dark point of nothingness, imagination, ignorance, existing in the Infinite Ocean of knowledge, Light, Intelligence, everything (existing as an atom). The soul (i.e. Light, Intelligence, Knowledge, Everything, Infinite, Pramana) sees its own most finite dark ignorant imagery shadow (which really & originally exists in the atom state) produced as Infinite (the most finite universe, Imagination, produced as Infinite subtle & gross universe, Imagination), as Light, Intelligence, Knowledge, everything, Infinite, through that most finite dark point (vivid yajn, atom). The Infinite subtle & gross universe is produced from the most finite dark vice.

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In Sound sleep :- Light (i.e. Intelligence, Knowledge, Everything, Infinite) is darkness, and darkness is darkness.

In awake state :- Light is darkness & darkness is Light.

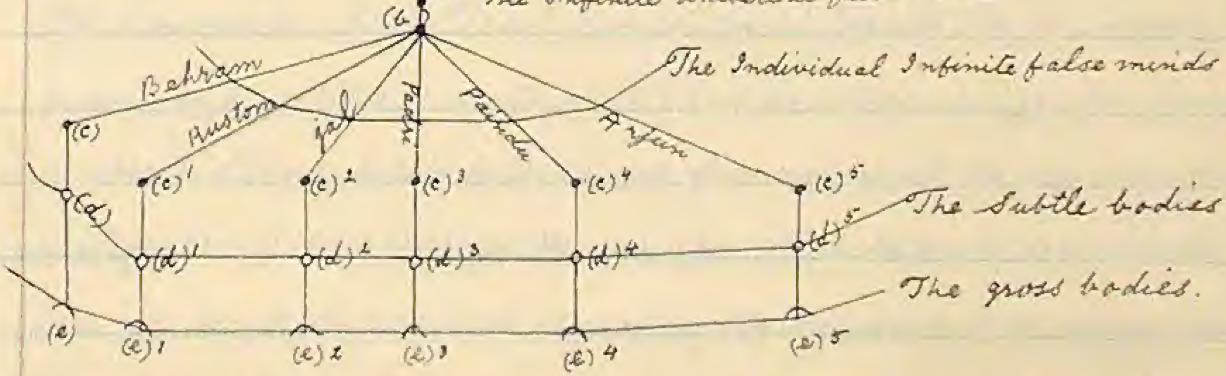
In Sadguru state :- Light is light, & darkness is darkness.

### -{The example of Behram}-

In the form of Behram exists :-

The gross body; behind it the subtle body (behind it the fine body); behind it the Individual Infinite false mind (false I, me & me) (behind it the Universal Infinite false mind) behind it the Infinite Mind, behind it the Infinite Intelligence.

- (a) The Infinite Intelligence
- (a) The Infinite mind
- (a) The Infinite Universal false mind.



Behram

The Infinite Intelligence  
 The Infinite Mind  
 The Infinite false mind  
 The Subtle body  
 The Gross body

Behram :-

The Infinite Intelligence in Behram creates the subtle & gross universe and the subtle & gross body (simultaneously at a time) when thinking i.e. as the Infinite Mind (awaking state) and realizes the gross & subtle universe through the gross & subtle body (awake & dream state) when thinking grossly & subtly i.e. as the Infinite false mind. When not thinking (creative thinking) i.e. sound sleep state the subtle & gross universe and the subtle & gross bodies do not exist and are not thought (realizing thinking)

Zoroaster :-

The Infinite Intelligence in Zoroaster, though creates, the subtle & gross universe and the subtle & gross bodies when thinking i.e. as the Infinite Mind (creating thinking), yet when thinking (realizing thinking) does not think (realize) the subtle & gross universe (imagination) through the subtle & gross bodies (subtle & gross thoughts), but thinks i.e. realizes itself. The Infinite Intelligence when creating the subtle & gross universe and the subtle & gross bodies is not realizing the universe or itself; And the Infinite Intelligence when realizing the universe, or itself is not creating the universe: i.e. The Infinite Mind creates the universe (and preserves & destroys it, understood) but does not realize the universe or itself. The Infinite false mind does not create the universe or realize itself but realizes the universe. The Infinite real Mind does not create the universe or realize the universe but realizes itself. The Infinite Intelligence as the Infinite Mind in Behram & Zoroaster

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creates the universe; but as Behram & Zoroaster i.e. as the Infinite false mind & the Infinite real Mind does not create the universe. In short, In the case of Behram & Zoroaster the Infinite Intelligence as the Infinite Mind creates the bodies & the universe but in the former case It realizes the universe through the bodies & in the later case realizes Itself. In the case of Behram the Infinite Intelligence thinks (realizes) the shadow (universe) and the medium (body) for thinking i.e. realizing the shadow as everything and Itself as nothing. In the case of Zoroaster It thinks (realizes) the shadow & the medium as nothing and Itself as everything. In the case of Behram, It thinks i.e. realizes Itself as the body, as finite, as limited, as subtle & gross; In the case of Zoroaster It thinks i.e. realizes Itself as bodyless, Infinite & unlimited. So in short..

The Infinite Mind when creating the universe is ~~itself~~ formless when realizing the universe is ~~itself~~ i.e. subtle - gross. when realizing Itself is ~~itself~~, i.e. formless.

The Infinite Intelligence through ~~itself~~ Infinite Thinking creates the (most finite fine atom in Infinite subtle & gross form) universe; Through subtle & gross Thinking realizes the universe; & through ~~itself~~ (real) Infinite Thinking realizes Itself.

Behram:-

The Infinite Intelligence (Ocean) when thinking (when in motion) thinks (produces) i.e. creates the gross & subtle imagination & gross & subtle thinking i.e. the gross & subtle universe and the gross & subtle bodies (bubbles)

{ Universe = One Infinite bubble by Itself }  
(Subtle & gross) bodies = bubbles attached to the drop }

and thinks i.e. realizes (sees) Itself as the body (i.e. bubble) through which It realizes the Imagination (the universal bubble) i.e. universe. In short, the Infinite Mind (Ocean) in Behram thinks Itself as the body (bubble) i.e. though formless & Infinite yet thinks Itself as finite, as

as limited, as form, and this is false thinking.

### Zaroster :-

The Infinite Mind (ocean) in Zaroster thinks i.e. realizes itself as Infinite (Ocean) and the body (bubble) as finite and its instrument for realizing the universe.

It's the same infinite mind both in Behram & Zaroster but in the case of Behram it thinks itself as finite (as the bubble) (and this is false thinking) and in the case of Zaroster thinks itself as infinite (as the ocean) (and this is real thinking). In the stone to monkey (including) form, it naturally thinks itself as finite & not falsely (because its thinking is not infinite in these forms as in the human form). { The minds of all the other forms except of the human forms are finite (finite subtle & gross minds) and so their thinking of themselves as finite is not false thinking. But the minds of human forms are infinite and their thinking of themselves as finite is false thinking. So the minds of other forms are finite (subtle & gross) minds; and the minds of ordinary unrealized human beings are infinite (subtle & gross) false minds. } The infinite intelligence in all the forms from the stone to the human, when producing the fine imagination in subtle & gross form (i.e. when creating the universe) does it infinitely i.e. as the creator (preserver & destroyer) the mind is infinite; and so it is as the infinite mind, in creating the universe in all the forms; but whilst realizing the universe it is most finite, finite, or infinite subtle & gross mind; but though in the stone form the formless infinite mind creates the infinite universe yet because it realizes the universe as most finite owing to the most finite medium (stone body) it indirectly & apparently becomes the most finite creator. Really the case is that the creator (in all forms, from atom to human) is infinite, the created (in subtle & gross form) is infinite and the creation is infinite, but owing to the most finite realizing medium, the creation appears to be most finite. So in this

Indirect aspect It becomes as follows:-

In the stone form :- It creates the most finite universe and realizes the most finite universe (मूर्ख वाला योगी, सुपर विद्वान् अचारा, मूर्ख वाला वृक्ष वाला इवाच, नृ विद्वान् योगी आदि).

In the Vegetable form :- It creates the less finite Universe and realizes the less finite universe (मूर्ख वाला विद्वान् योगी).

In the Animal form :- It creates the yet less finite universe & realizes the yet less finite universe. (जग्धाक विद्वान् योगी, बुद्ध योगी आदि इति, जिनमें विद्वान् योगी विद्वान् योगी योगी विद्वान् योगी आदि इति विद्वान् योगी आदि इति).

In the human form :- It creates Infinite Universe and realizes the Infinite Universe (मूर्ख विद्वान् योगी, बुद्ध विद्वान् योगी, ज्ञानी विद्वान् योगी आदि इति).

In Stone, Vegetable, Animal & Human forms, It creates the universe Infinitely, but owing to the most finite, less finite, yet less finite, and apd Infinite mediums & realizations (of the universe) the universe is indirectly & apparently created most finite, less finite, yet less finite and Infinitely. Now though It creates the universe Infinitely in the Human form yet It thinking Itself as finite (owing to the senskars which creates false thinking which makes It think (realize) falsely i.e. think (realize) Itself as finite & nothing and the body as Itself and everything) the universe is created by It, apparently as finite and realized as infinite. In the case of Behram It creates only (his) body and the portion of the universe that It realizes through the body at that time. It indirectly sees, smells, hears, feels, understands, experiences Its creation of the universe according to the realizing of the universe i.e. as finite. In the Mahayogi case, It feels, understands, knows, thinks, and realizes Itself as the creator of the whole universe; but does not realize Itself. In the Sadguru case too It knows Itself as the creator of the whole universe but realizes it as Its shadow, as Its imagination and realizes Itself. In the Sadguru case

Though It knows Itself as the creator of the whole universe, but at the same time, sees, experiences, realizes Itself aloof from the body and the universe. There are three states:-

- (1) When It does not create or realize the universe.
- (2) When It creates the universe.
- (3) When It realizes the universe.

Sadguru is beyond these three states.

(a) Ordinary human being feels & says :-

God is the creator of the universe (and He realizes the universe). { does not realize Himself }

(b) Mahayogi feels & says, I am the creator of the universe (and He realizes the universe, i.e. still dreaming, still imagining) { does not realize Himself }

(c) Sadguru feels & says:- The whole universe comes out of me. I am in everything, and yet I am aloof from the universe, aloof from everything (He does not realize the universe) { He realizes Himself }.

② Mahayogi is in Eshver state in form and Sadguru is in Permeshver state in form. In awake & conscious state:- (a) The Mahayogi realizes the whole universe (Subtle & gross) whenever He likes, but realizes it as real (i.e. actually enjoys it for Self <sup>ब्रह्म</sup>); and does not realize Himself.

(b) The Sadguru whenever He likes, realizes the whole universe (Subtle & gross, the planes, heavens, suns, moons, stars, planets, worlds) but does not realize it as real (does not enjoy it, but realizes it for the lifting up of those who are in the universe, for saving & advancing others for the benefit of all & not for Self <sup>ब्रह्म</sup>)

realizes Himself as the creator of the whole universe and realizes Himself as Self as Paramatma. He realizes the whole universe (Subtle & gross i.e. material & spiritual) as shadow, as imagination, as nothing.

(c) The Majzoob or <sup>योगी</sup> does not realize Himself as the creator of the universe and does not realize the universe for Self <sup>ब्रह्म</sup> as the

yogi or for giving salvation to others like Sadguru, but realizes Self and does not come down to the low plane for the benefit of others.

(d) A yogi (in the Path) realizes the subtle universe (some portions of it) but does not realize the whole universe nor Himself.

(c) An ordinary human being only realizes the gross universe (some portions of it) but does not realize the subtle universe nor Himself.

The Sadguru (i.e. the after state of one who has realized Self. i.e.

the state of one who has entered the Nirvikalpa Samadhi and came down to the low plane of the universe (shadow, imagination) for making others realize Self. enter the Nirvikalpa & escape the imagination). when creating the universe is directly Vishnu, when realizing the universe is Mahayogi and when realizing Self is Vibud or Majoot. and so he is विबूद्, विष्णु. A Mahayogi can be Vishnu but cannot be a Majoot, and a Majoot cannot be Vishnu or Mahayogi. But a Sadguru can be Vishnu, Mahayogi & Majoot.

Human:- It (i.e. the Infinite Intelligence) creates the universe Infinitely, but does not understand or realize it; (does not feel the universe as Imagination or having come out of It, or Its having created the whole subtle & gross universe) and realizes (though Infinitely) only the gross universe (any portion of it, at a time) in the awake conscious state. It does not realize that It is Infinite (does not realize Itself) and that the universe is only Its own Imagination & shadow come out of It. It thinks Itself as the gross body.

Yogi :- (yogi) It creates the universe Infinitely, but does not understand or realize it (does not feel the universe as Imagination or having come out of It or Its having created the whole subtle & gross universe); and realizes the gross (any portion of it when It likes at a time) and subtle (any of the three planes of the subtle universe) universe in the awake conscious state. It does not realize that It is Infinite (does not realize Itself), and that the universe is only Its own Imagination and shadow come out of It. It thinks Itself as the

Subtle & gross body.

Sinca - aha (Siddhayogi) :- It creates the universe infinitely, but does not understand or realize it; and realizes the gross (any portion of it when it likes) and subtle (any of the 5 planes of the subtle universe) universe in the awake conscious state. It does not realize that it is infinite (does not realize itself) and that the universe is only its own Imagination and shadow come out of it. It thinks itself as the subtle & gross body.

(aha) sinca (ngiñor) (Mahayogi) :- It creates the universe infinitely and knows and understands it (i.e. feels the universe as having come out of it, but does not feel it as its shadow or mere imagination i.e. takes its <sup>6</sup> forms) and realizes the gross universe (any portion of it at a time) and the subtle universe (any portion of it at a time, as 6 planes are in the subtle universe, the 7<sup>th</sup> being in the Self, in the Mind, in the Permatma) in the awake conscious state. It does not realize that it is infinite (does not realize itself) and that the universe is only its own Imagination & shadow come out of it. It thinks itself as the gross & subtle body.

sinca, mār : - It creates the universe infinitely & knows and understands it (i.e. feels the universe as having come out of it and also feels it as its shadow & imagination but realizes it for the benefit of others, for the salvation of others, to draw others from the low material plane to the high spiritual planes, not taking self-realization or entering the Nirvikalpa Samadhi, knowing that if it does so, it won't be able to come down to the planes as the Sadguru and so being majroob, (he) not able to serve the world for its salvation) and realizes the gross universe (any portion of it at a time) and the subtle universe (any portion of it at a time, but the realization not being for self <sup>6</sup> forms as the Mahayogi but for the benefit of others, because the sin knows that the planes too are the outcome of Imagination only) in the awake conscious state. It does not realize that it is infinite (does not realize itself).

YASHA, § 82, Sadguru :- It creates the universe Infinitely and knows and understands it (feels the universe as Imagination and having come out of It). It feels & knows that the universe is its own creation. It realizes the gross (any portion when It likes) and the subtle (any portion when It likes), but Its realizing the gross & the subtle universe is for the benefit of the world like the zia and not for Self Guṇī or like the Mahayogi or Yogi; The difference between the zia & Sadguru is that the former has not realized Self; otherwise in all other respects both are equal, in the conscious awake state, and knows that It is Infinite (realizes Itself) and that the universe is Its Imagination. It thinks Itself as bodyless.

Human :- It realizes any division of the gross universe when It likes but none of the subtle universe nor Itself.

2152a :- It realizes any portion of the gross universe and any of the three planes (divisions) of the subtle universe but not Itself.

2152b (creation) :- It realizes any division of the gross universe when It likes and any of the 5 planes of the subtle universe but not Itself.

2152c (inception) :- It realizes any portion of the gross universe when It likes and any portion of the subtle universe when It likes (for self Guṇī) but not Itself.

2152 (zia) :- It realizes any portion of the gross or subtle universe when It likes (for the benefit of others) but not Itself.

Sadguru :- It realizes any portion of the gross & subtle universe (not for Self Guṇī but for benefitting others) and also Itself, whenever It likes.